SALMAN's CHOICE

Learning To Lead

SAEED RASHID

سلمان
SALMAN SALEEM
PRESENTS

LEARNING
TO
LEAD

SAEED RASHID

MARHABA ENTERPRISES
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Dedicated

to

The Future Jinnahs
of
Pakistan

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His published works are as under:

Living With Leadership
Learning To Lead
In Search Of Maturity
From School To College
A Lasting Lighthouse
The Character And Conduct Of Quaid-e-Azam
Hayat-e-Quaid-e-Azam
Guftar-o-Kirdar-e-Quaid-e-Azam
Tazkara-e-Iqbal
Mukalmat-e-Iqbal
Shad Bad Manzil-e-Murad
Kirdar-Ki-Kirnain
Kirdar Saz
Tazkara-e-Shuhada
Juraton Kay Nishan
Haq Nawaz Kiyani Shaheed Sitara-e-Jurat
Akram Shaheed Nishan-e-Haider
Dastan-e-Ilm-o-Amal (2 volumes)
Character Building And Public Speaking
Pakistaniat And Character Building

PREFACE

Since leadership is essentially a way of life, a style of living, a mode of feeling, thinking and doing, i.e., a matter of values and attitudes, so any proper programme of training in leadership, has to be value-oriented laying greater stress on the development of right values and attitudes, over and above the external framework of leadership.

It is in view of this concept that these orientation talks have been prepared. They deal with the basic values and attitudes that are called for, especially in the initial stages of the process of learning to lead. The intention is to give an insight into the art of leading and following.

The points raised and discussed in these lectures are not theoretical deliberations listed from the classical books on the subject, they are very much real problems and discerning observations gleaned from years of practical experience in this field.

Although these orientation talks, for obvious reasons, have been addressed to the young leaders of the leadership-oriented educational/training institutions, they are in fact meant for the consideration of all the people that are interested either in teaching or learning to lead.

Saeed Rashid

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PART I

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PRESENTS

IN SEARCH OF IDEALS

Now that after years of aspiring and struggling, you have won the first round of your career, stop a while and give a serious thought to the crucial questions; what are your ideals of life? What things do you passionately value more than the others, i.e; what are your personal values? A career or a profession is only a means to an end: what are the ends you consider worth pursuing?

These are some of the questions and queries that will have to be honestly looked into if you have worth-while ambitions in your life. Each one of us can be a hero if he wants to in his own way and in his own place. Greatness lies not in what one actually achieves (because that depends on so many extraneous factors beyond one's control) but in what dreams he honestly dreams and what heights he sincerely wants to scale; against what heavy odds and handicaps both internal and external such a fighter struggles to inch ahead, only God knows and only with Him lies his reward. So each one of us, whatever be his position and wherever he may be struggling in the cause of great values and ideals, is a hero; and it's a privilege to live a hero's life and when it comes to, die a hero's death.

But that does not imply a life of deprivation. Officers are also human beings. They have every right to good things in life. Plato in his ideal state, Republic, suggested that the "Republic" should offer the very best

of the good things in life to its warrior-guardians (officers) on the logical ground that they are prepared to give their best to the Republic.

So aiming high and the pursuit of moral ideals does not mean that you deny yourself legitimate comforts, pleasures and privileges that are due to you from your "Republic", but it does mean that you will give your very best to the Republic.

So you, as a young leader, had better see beyond the promised profession, beyond the prospective career, beyond the eventful, youthful years, deep into the twilight of life. Doing that, fixing your eyes on the guiding stars beyond the horizon will set your pace now.

God has given you a grand opportunity to be the architect of your own destiny and that of the nation; let it not be said that you did not prove equal to the task.

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DISCIPLINE IS FREEDOM

'Discipline' is from 'disciple. A disciple is a learner. Hence discipline means learning, learning to organise oneself to grow, to develop, to improve. Discipline means learning to be free, learning to be successful.

Discipline is freedom. To be more disciplined is to be more free. Discipline is power. To be more disciplined means to be more powerful, more effective and more efficient. Discipline is security too. To be more disciplined is to be more secure, more confident and more courageous. Discipline is harmony and harmony produces happiness.

What is a song? Discipline of sounds. What is dance? Discipline of movements. What is a paining? Discipline of lines and colours.

FREEDOM: Freedom is of two types: Freedom from and freedom for. Freedom from something is different from freedom for something.

To be free means to be free to choose, choosing implies thinking, for you can not make a choice unless you think about the possible advantages and disadvantages of a choice. So only he can choose better who can think better. And only he can think better who

is better educated and better disciplined. Freedom involves responsibility. To be free is to be responsible and to be more responsible is to be more free. Those who are not responsible or do not want to be responsible, feel a fear of freedom. They wish to escape from freedom by one means or the other. Irresponsibility or indiscipline is only a means of escape from freedom.

The heights by great men reached and kept
Were not attained by sudden flight,
But they, while their companions slept,
Were toiling upward in the night.

We have not wings, we cannot soar,
But we have feet to scale and climb,
By slow degrees, by more and more,
The cloudy summit of our time.

* * * * * *

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KINDS OF CHARACTER

Psychologically, character is broadly of two kinds: strong and weak. A strong will, courage and determination constitute strong character; while a weak will, lack of determination and lack of confidence go into the making of weak character.

There is another classification of character. Morally, character can be divided into two categories: good and bad. If a person's moral values and attitudes are good, he is said to have good character. On the other hand, the one whose moral values and attitudes are bad, is said to have bad character.

Given these four classifications of character amongst average human beings, there are four possible combinations:

(a) Strong + Good
(b) Strong + Bad
(c) Weak + Good
(d) Weak + Bad

The ideal combination is just one; strong + good character. Men of strong and good character are the salt of the earth. They are the ones that make the world better, happier and richer.

The people of the second category, of strong + bad character too make their mark and sometimes do

attain a spectacular measure of success in various fields. There is no dearth of such men around you. In fact men of this type seem to dominate the scene at the moment. Although they lack moral scruples, they have the will,the courage and the determination to pursue their designs.

The third combination- weak + good character, is also quite common. A lot of good people fall into this category. They themselves are good, do not do bad things nor do they want to break discipline. But they are weak in will. They are only passively good. They do not actively resist evil. In fact they accept it; for example, if a person of strong + bad character decides to take the lead in any form of indiscipline or undesirable activity, the chances are that the docile, good + weak ones, would sheepishly follow him.

The fourth type-weak + bad character, also forms a distinct group. They are either lackeys of strong + bad character category or a nuisance on their own. You can expect some good from a strong + bad man. At least he is not a coward and might have some self-regard but a man of weak + bad character can go to any extent to degrade himself or others.

These are four broad divisions of human character with hundreds of shades in between the combinations. No two persons are alike in the pattern of their character. Character is not something static either. Human beings change, imperceptibly sliding from one shade to another. So you cannot pass a judgement which

will hold good for ever. Furthermore, overt behaviour might be misleading. A hundred and one subtle factors enter into the making of character. But the four broad classifications hold good for all practical purposes.

We want you to develop into young men of strong and good character. Values are of two kinds: basic values and religious values; traits like courage, integrity, determination, hard work, etc., are basic values without which no nation or individual can ever make a headway in any field. Without determination and hard work, without honesty (even as a policy), and dedication to a purpose (however bad), one cannot achieve even a bad end, much less a good one. All men, Muslims or non-Muslims, the morally good or the morally bad, have to follow the basic character values. But there is yet another set of values which emphasizes not only justice but Ihsan and sacrifice for the good of others. These values are essentially religious values. Others may be honest because it is a good policy. A Muslim is honest as a matter of principle. The character of a good Pakistani is composed of both basic values as well as religious values.

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Feast not on the shore, for there
Softly breathes the tune of life
Grapple with the waves and dare
Immortality is strife.

Iqbal

8

IMAGE BUILDING

You may not be conscious of the fact that the way you dress, look, walk, talk and behave, leaves some impression on those around you, whether juniors or seniors. After sometime, a mental picture of your personality starts taking shape in their minds. This is your image that is going to determine their reactions and responses to you. This image-making process goes on imperceptibly all the time and may be most active at a time when you are least conscious of it.

What you really are, is not unimportant, but what matters more, is the sort of image you have projected for yourself in the minds of your juniors and seniors. You are liked or disliked, honoured or dishonoured, appreciated or ignored with reference to your image, which may be and often is, different from your own self-image.

So, in day to day life, your image matters most. Your superiors may be able to get an insight into your real personality, but your juniors will be mostly concerned with your overt behaviour, especially when you are off your guard, or under strain, or in high spirits or in low spirits. Under such conditions, they keenly watch you and form an image of your inner personality and later on respond to you accordingly.

Your juniors are always inquisitive about you. They may keep mum, they may look unconcerned or

indifferent, but in fact they are most susceptible to what you do and what you do not do, to what you say and what you do not say. They make a mental note of the minutest details of your behaviour, your mannerisms, etc. They watch for instance, with critical eyes, how you deal with the offenders. They would at once detect and decry if you are partial to anyone for one reason or the other. Your juniors may have the same weaknesses or vices as you have, but would never excuse you for indulging in them.

There is a good reason for that watchful attitude. Your superiors understand the difficulties of your age and position and may forgive you for petty lapses, but in the eyes of the juniors, you are a big gun. You are their hero; they idealize you. They are genuinely shocked when they find that their hero has the feet of clay. Then they would swing to the other extreme and reject you straightaway. They would hate you as intensely as they once admired you passionately.

So if you have any weakness (and who does not have?) be careful not to betray it. Pay special attention to the externals of your behaviour-sloppiness, rudeness, indecency, show of temper, lack of moral courage or bad faith.

Thus leadership is maintained by prestige. If you have high prestige, your orders will carry weight, otherwise not. Nobody can effectively lead by invoking fear of authority all the time.

To sum up, you should be all the time careful about the image you are building for yourself. But that does not mean that you put up a false show to impress others. This just can not happen. You cannot wear a make-up all the time. If you work hard and take interest in your job, you do not have to worry about the image at all. It will take care of itself.

* * * * * *

There is nothing greater in this world than your own conscience and when appear before your God you can say that you did your duty with the highest sense of integrity and with loyalty and faithfulness.

Quaid-e-Azam

11

SURPLUS VALUE

Doing plain duty is not enough. If you want a special reward, make a special contribution or create what is called surplus value. You are rewarded for not just doing your duty, but for what you have done on your own in addition to what was anyway your obligation. The more you do this, the more you are valued and appreciated.

So do not rest satisfied with carrying out what you have been asked to do in so many words; try to understand the intention behind the instruction and also try to understand the mind that has given the order. What is the explicit requirement and what is the implicit one? Ask yourself these two questions and then get going with the problem. Use all your intelligence, resourcefulness and initiative and give your senior a pleasant surprise by doing the task better and quicker than he expected. The quality of work matters as much as promptness.

Don't ask unnecessary questions. Don't take petty problems to the senior; that betrays mental reservations, unwillingness or incompetence.

Put the surplus value in your work willingly and enthusiastically. The little bit which is your own, will in the first place, give you personal satisfaction and secondly, will earn you the gratitude of your seniors though they may not always say so in so many words.

Your image as good, honest and devoted worker will be gradually built up and will earn you respect and high regard.

This is the time when the foundations of your future career are being laid. The question whether you are going to be a senior officer in about twenty-five years' time, is being decided now. A career is marred or made bit by and that too in the early years of training. This may seem a high aim, but you have got to aim high. Aiming high calls for stern self-discipline, unflinching, intelligent hard work, and immense courage of conviction. Naturally you will have to pay a high price for a high target.

The idea of surplus value is not limited to your position as a leader. If you develop a general attitude of doing more than the minimum required, contributing more than expected and giving more than receiving, you would find your whole life better, richer and happier.

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FUNCTIONAL SENIORITY

You are going to play the leader. As such you will be exercising a lot of power over your juniors as their senior. So you had better be quite clear in your mind as to the nature of this seniority.

Your seniority does not mean that you are superior to your juniors in all respects. Your seniority is functional for a certain purpose in a certain set-up. Your authority is not absolute like that of a despot. It is subject to so many rules and conditions and you have to function within those limits.

Yet the temptation is there to overreach yourself, to overdo and over-react and fall a victim to the false feeling that you are "hell of a guy", exceptionally gifted, intrinsically superior, born to rule, etc., etc.

You must guard against the corrupting influence of whatever power you are going to wield. Lord Acton only made a statement of a hard fact when he declared: "Power corrupts and absolute power corrupts absolutely". Power, big or small, turns the head off if it is not controlled or guided by values.

You cannot play the leader effectively if you are not inspired by some great ideal of your own, by what Bernard Shaw called moral passion. The sense of moral responsibility will keep a check on how you use your authority and will restrain you from overreaching,

overdoing, or over-reacting.

Your task as a leader is going to be doubly difficult. On the one hand, your authority is limited. You are supposed to lead, not to drive. You are not expected to be bullying or hard hitting; on the other hand, some of your juniors, being immature, may strain your patience. Teenagers, by and large, are a strange lot. If you are gentle and kind, they may take it as a sign of weakness and if you are strict and formal with them, they may grumble. Moreover, at times, they may themselves behave most unreasonably, but would expect you to be meticulously reasonable and fair. They may make a hundred and one mistakes, but if you suffer a lapse, once in a blue moon, they would at once catch you and tear you to pieces. The immature ones tend to exaggerate beyond all proportions. Sometimes, because of unconscious fears, they find it difficult to distinguish between reality and fantasy. If a mishap happens once, they would report as if it has been happening forever. 'Once' is 'always' in their idiom. Some cadets are temperamentally not cut out for the hard corporate life, they feel ill-adjusted to the increasingly demanding and exacting pattern of the life over here, so they find everything wrong around them and blame the seniors for their real or imaginary sufferings.

Moreover, young people are mostly extremists in liking and disliking things and people. Out of a large lot of youngsters; some are bound to be peevish, touchy, uncooperative, grumbling, fault-finding, suspicious,

indifferent or hostile (for a variety of reasons), while some others will be pleasant, cheerful, willingly co-operative, responsive, keen to improve, obedient and respectful. You will discover a cross section of humanity amongst them. Your challenge is to get on with all of them, to be fair to all of them, to give them much needed security, and to help them grow and flower into fine persons---a most demanding task indeed. It is something like running a marathon race with heavy handicaps. Yet it is worth running. Others, scores of them before you, have run it and have run it fast enough to touch the tape first.

In the long run, learning to lead will turn out to be more rewarding than anything else that you are learning here. While learning to lead, you are in fact learning to be confident, patient, sympathetic, understanding, fair and, above all, responsible and integrated. These are the qualities that you will find most useful and helpful as a leader in all walks of life.

While learning to lead, you are bound to make mistakes. Error is the stepping stone to progress. Do learn to make decisions on your own even if you run the risk of going wrong occasionally. Unless you do this, you will never learn to play the leader on your own. But do make a note each time you make a wrong move; analyse it; find out what went wrong to avoid repetition of it. Experience comes from intelligent experimenting.

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TWO WAYS OF LEARNING TO FOLLOW

You are learning to lead and your juniors are learning to follow. So you should know something about how following is learnt. According to the psychologists, there are, in the main, two ways of how human beings learn to follow: one is by conditioning, the other is by identification.

If you do something and it results in a painful experience, you would not like to repeat the performance. The feeling of painful experience will get mentally associated with the idea of doing it. You will fear doing it. You would avoid it for fear of painful experience. The opposite is also true. You do something and enjoy it. You do it again and the same pleasant feeling is repeated. Consequently, in your mind, the two things will get associated, the doing with the pleasure of some sort. Next time you would find yourself wanting to do that for the pleasure of it. This process is called conditioning. This is the oldest method of teaching and the oldest method of learning. Fear of pain or expectation of pleasure is used in conditioning. Animals are trained by conditioning. The same method has been used for ages for making human beings learn to behave this way or that.

The other way of learning to follow is by identification, i.e. the learner identifies himself with his senior, elder, superior or hero. That is, he desires to be

like him; in fact he imagines he is like him,so he deliberately and willingly tries to do what his hero does, to speak as he speaks, to dress as he dresses. In short he goes all out to imitate him in all matters, big and small, and doing so gives him a lot of satisfaction.

Training in followership wholly dependent on conditioning is no good. It is not effective and dependable in times of stress. Followership based on identification is more durable and dependable.

Human beings instinctively admire those who can do what they themselves want to do but cannot do at all or cannot do that well. So the more admirable the example, the harder the task, the more demanding the exercise, the more it inspires the juniors to identify themselves consciously and unconsciously with their senior, with their leader. And consequent upon that, they themselves desire to follow him. Submission to the one who is worthy of submission, is in human nature.

* * * * * *

ATTITUDES AND ATTRIBUTES OF A LEADER

'Leaders are born, not made', is only partly true. The sort of leadership that is mostly needed in the world, can be developed and improved by carefully devised training programmes. Public Schools and Military Academies have been doing exactly this for centuries and have done it fairly well.

Given below is a resume of what are generally taken to be the desired qualities of a leader:-

WILL to LEAD: Will to lead is the first requirement for leadership. However, will to lead is different from the desire to command or to bully. Firstly, there is a difference between 'willing' and 'desiring' Everyone has a desire to be good and great or rich and powerful. 'Will' implies a readiness to act, to actualize what one desires; it also presupposes a realistic, intelligent approach and capability of achieving. On the other hand, a desire is wishful thinking. It may be a mere fantasy, and unrealistic day-dreaming.

Secondly. leading is not the same thing as bullying, because bullying springs from cowardice. A bully is essentially a coward. He is weak with the strong and strong with the weak. Bullying results from lack of confidence and courage. Bullying in fact is a cover for a feeling of inferiority. However, will to command is the crude form of will to lead. Both involve confidence and

courage - the basic elements of leadership.

Leading involves decision-making and courage to take a risk and accept responsibility for the consequences. It is very demanding, whereas the following is not so. Obeying orders may be physically uncomfortable, but mentally it is comfortable. So it is for this reason that most people, even those placed in positions of authority, do not like to make independent hard decisions. In fact some may mortally fear making moves on their own. Such non-leaders may want to share the responsibility of decision-making with others, which results in sharing the power too. Consulting others is a different matter, but the responsibility of making a decision must always rest with the one who is in the lead. A true leader makes no excuses when he fails, nor he looks for scapegoats.

TRUST: Trust is the essential link between the leader and the led. As the renowned historian, Toynbee has put it, "The leader must make his fellows his followers". This can happen only if they trust him enough not to examine or attack each of his individual actions and are willing to go along with him for a while.

This unwavering trust in the leader arises only if the followers have full faith in the leader's integrity and in his ability to lead. On a much smaller scale, the same type of trust must be there between the players of a team and their captain. The team captain or the leader has got to build up this trust in his calibre and integrity

if he wishes to function effectively.

PHYSICAL STAMINA: Leaders in all walks of life are known for their immense physical stamina. They have an inexhaustible store of energy, steely nerves and immense capacity for sustained hard work, both physical and mental under most trying circumstances, and moreover, need less rest and sleep to recoup. From Alexander the Great down the ages to the Quaid-e-Azam, this is a constant pattern. This energy and stamina has nothing to do the with physical robustness. It's in their bones and nerves. Unflagging energy is the life-blood of leadership.

VISION: A leader is a person with a vision. He sees far ahead and far deeper than the people he leads. He has an uncanny sense of destiny and direction; and he knows how to guide and lead his people.

FAITH: A leader is a man of immense faith in his ideals and faith in his own ability to actualize the ideals he has set himself. His conviction is unshakable and inspiring. Disappointments do not frustrate him. Each falure reinforces his determination to hold on to the last.

COURAGE: Apart from physical courage and moral courage, of which a true leader possesses a lot, he is not deficient in intellectual courage either, the courage to think dispassionately and face the reality rationally and not to let his 'ego' stand in the way of

making or unmaking hard decisions. He profits quickly from experience, his own and that of others, even from the experience of failure; as General Omar Bradley once observed, "Judgement comes from experience and experience comes from bad judgement".

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I will not live out of me,
I will not see with others eyes
My good is good, my evil ill,
I woudn't be free, I can not be,
While I take things as others please to rate them,
I dare attempt to lay out my own road.

22

SINCERITY AND LOYALTY

Sincerity is not possible without identification, without mentally extending yourself to cover the other, the external thing, the object of your sincerity.

Sincerity is not possible without a hard core of love and respect for the purpose or for the person you are sincere to.

Sincerity goes beyond the literal meaning of words. It goes straight to the spirit of the words of the order, or of the assigned duty.

Sincerity gives birth to loyalty and loyalty accepts the unpleasant from the object of loyalty as gladly as it does the pleasant.

In day to day life, sincerity and loyalty demand that you do not say or do anything that is likely to damage or harm the interests or the prestige or the image of the purpose or the person concerned. It calls for a lot of courage, moral courage particularly. Loyalty, if it is genuine, produces courage too to defend the interests and the image of the object of loyalty.

Loyalty is a matter of passionate feelings; it is a mental attitude; it grows out of the 'Self' as a flower grows out of the stalk of a plant. Hence loyalty cannot be imposed from outside; it cannot be ordered by dint of authority.

The purpose or the persons themselves unworthy of respect and love, can never inspire loyalty. Mere force of authority can have flattery and forced obedience but not the loyalty inspired by the admirable character.

In sum, you can get loyalty if you yourself are sincere and loyal to the great cause and also to the persons placed above and below you.

* * * *

"The safety, honour and welfare of your country come first, always and every time. The honour, welfare and comfort of the men you command come next. Your own ease, comfort, and safety come last, always and every time."

Gen Chetwood
(While inaugurating the I.M.A in 1932)

DIMENSIONS OF DICIPLINE

There are three dimensions of discipline: power, pleasure and security, each has its secrets. Let's look into them.

DISCIPLINE IS POWER: Discipline literally means 'learning'. Learning to organize one's powers of head and heart. Without organization, men's powers and potentialities go waste. With organization, they become potential sources of power to move ahead, to forge head, to conquer the forces of nature. Better organization of man's in-born powers leads to greater progress and higher achievements. The story of civilization is the story of how man has been gradually able to learn to organize and utilize his natural capacities. The better he was able to do this, the more spectacular the advances he made. So discipline is a means of organizing and organizing is a means of producing power. Hence discipline is power.

Discipline or organizing implies putting the pieces into a planned pattern. It is always easy to put the pieces of things together into a pattern, but the pieces of personality are not 'things', therefore it has always been incomparably difficult for human beings to organize powers of personality into a creative pattern. Not everybody is able to discipline himself or to organize his natural capacities into a power to conquer height that he sets himsef; but whoever is able to so discipline himself, touches great heights. However, to discipline one's internal urges, is such a task that sometimes even the

strongest people have fumbled and flatered in the process. Alexander, the Great, was able to conquer the world but he was not able to conquer his own spirit fully. He killed his dearest friend Clitrus in a temper; he never excused himself for that nor have the historians.

DISCIPLINE IS PLEASURE: Discipline is a source of power to conquer, power to win fame and glory. And winning fame, status and prestige is a very satisfying experience. It is a pleasure. So discipline is indirectly a source of pleasure too.

DISCIPLINE IS PRIDE: Conquering external opposition powers is a pleasure but the most satisfying experience is conquering one's own Self, one's own wild passions and pressing them into the service of great ideals. Those who can do it are the happiest persons on God's earth. Even if they have to die, they enjoy dying. All martyrs do it. Socrates did it when he willingly drank a cup of hemlock and slowly sank into eternal sleep. Jamuqa did it when he asked Changez Khan to kill him instead of sparing his life. (In The Secret History of the Mongols, the incident has been described in vivid details). Jamuqa had been Changez Khan's chum as a boy. Both greatly liked each other. Later on, consequent upon tribal rivalry, he turned against the great Khan and killed 70 of the Khan's most faithful men by boiling them into oil. Later on, he was captured and was produced before him; Changez Khan had a look at him somehow he melted; in a flash of mercy, he wanted to spare his life. He asked Jamuqa:

"How do you want me to treat you?"
And the bold reply was:"As an enemy is treated".

"What! Do you want the fate of an enemy?" asked the Khan .

"I do, I want to be killed" was the answer.

And the great Khan reluctantly obliged him. That is the spirit of the man who khan conquered his Self , who knows the value of honour. He is great even in this defeat.

So self-discipline or self-conquest is the greatest source of power, the greatest source of pride and satisfaction. It gives a strange feeling of superiority. You become big in your own eyes. Nothing's like that.

DISCIPLINE IS SECURITY. Discipline gives security . If you have gained power through disciplining your capacities and organizing them into a pattern , security will be a by-product of the process. As has been pointed out by the psychologists, the best security is that which you yourself give to yourself. Thus discipline is security too.

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INTEGRITY -MORAL AND PSYCHOLOGICAL

Integrity is of two kinds--moral and psychological. No effective leadership is possible without moral integrity. Integrity is not just honesty and uprightness. It is the hard core of character. If you are an officer, your juniors will, first of all, want to know whether you are honest and fair in your dealings and whether you are genuine and sincere in what you say and do. Above all, they will watch with the keenest eyes how you use or misuse government property and facilities. Your slightest slip in this regard, however unintentional or casual, will do immense harm to your image. Leadership stands on integrity and falls over lack of it. Brightness, efficiency, knowledge, talent, will be all undone if one lacks integrity.

Integrity is the primary root from which other moral qualities shoot out. Integrity makes a man responsible, courageous, dependable, trustworthy, bold, frank and straightforward.

Integrity in fact is the basic moral trait; leaders and followers; seniors and juniors; the old and the young all need integrity. If a person has integrity, you know that he is not going to lie, cheat, or let you down. You know beforehand that he will not dishonour the trust placed in him.

Keeping faith, being above board in matters of

money and material, being fair in personal dealings, honouring a promise and upholding the trust, are integral parts of leading, be it for a good end or for a bad one.

Psychological integrity is a different matter. It means that the personality functions as a compact whole i.e., different trends, urges, emotions blend together in a hormonious pattern within the framework of personal values and attitudes. Psychological integrity ensures personal happiness, physical and mental well being, freedom from anxieties and complexes and maximum growth of personality.

It results in greater efficiency and creativity. It provides stability to conduct and strength to character. It is the source of moral courage. Absolute moral integrity is an ideal, attainable tough not easy to attain, especially in the context of current social conditions. However, a minimum level is must.

Similarly perfect psychological integrity of personality is also an ideal. You need not despair if you find yourself caught in the whirlpool of emotional conflicts, or falling short of your cherished values and failing in some of your commitments.

To err is human. Fall we must, here and there, but we must be up on our feet at once, inching ahead in pursuit of ideal moral and psychological integrity.

MATURITY

"Ripeness is all...."
(Shakespeare in King Lear)

Ripeness and maturity are one the and same thing, but what matters is not physical maturity but mental, emotional and social maturity. Physical maturity is a matter of age. If all goes well, an immature child grows into a fully developed or mature adult at about the age of 17 or 18. But he may not mature mentally for a long time. As this is not a physiological process; it will not come to you automatically, but will have to be acquired by means of education, both formal and informal.

In fact the main aim of good education is to make you mature in all respects. Much of your success and happiness in later life depends on how much all-round maturity you acquire as an adult. Remember that mere passing of examinations with highest marks is not so difficult as attaining a moderate level of all-round maturity. Even obtaining a Commission or a higher rank may not pose as much a problem, (in fact it would not,) as obtaining a modicum of maturity. Knowledge, experience, insight and character all go together to produce that rare trait of personality, which is called ripeness or maturity.

So as a young leader, one of your prime objectives should be to acquire maturity. It is an attainable quality, though it has its levels and degrees.

What is maturity? It is difficult to give a precise definition of maturity, but the function of maturity can be described. It is the ability to give an appropriate response in a given situation, in other words, to react intelligently, keeping in view the possible consequences of an action. Maturity involves self-restraint, patience, objective thinking and the ability to foresee possible repercussions of a decision or an action, and thereby choosing one course of action out of several.

Maturity implies patience and discretion, it demands that you should not act impulsively, i.e., on the spur of the moment, that you should look as far ahead into the future as possible and foresee the end-product of your actions. It also demands that you should be logical and realistic in your approach.

If a senior cadet or G.C. wishes to be respected as a superior member of the cadet community, he has to evolve a pattern of behaviour in keeping with the level of his seniority.

In fact seniority and maturity or ability to respond properly should go together. Seniority devoid of corresponding level of maturity or responsibility will inevitably be ineffective. Moreover, it may lead to unpleasant and embarrassing situations.

Hence the most challenging task before you as a senior cadet is to develop maturity corresponding to the level of your seniority. This is a life-long process, but you

should pursue it right from now. Here are some hints that may help:

a. Do not get emotionally involved in a situation and avoid taking extreme positions and always leave a way out of the situation.

b. Do not lose your temper. Do not get excited over trifles.

c. Do not believe or disbelieve what is conveyed to you without verifying it or listening to the other side of the story.

d. Learn to forestall situations and be mentally prepared to meet a situation before it arises. In other words look ahead and also look back and take all precautions to avoid a bad situation.

e. Justice comes before kindness.

f. Be acutely conscious of the image that your character and conduct projects.

g. Do not get provoked too soon nor provoke others into extreme positions.

h. Avoid personal out-bursts, indiscreet and offensive expressions, as they hurt the self-respect of the other person most, and he

might retaliate in sheer desperation. Similarly sarcastic remarks and tone must always be avoided.

I. In dealing with disciplinary problems, do not assume authority that is not yours by appointment.

j. Make proper use of the chain of command; never by pass it.

k. Do not criticize your juniors in their absence. This would only harm you and nobody.

I. Do not take airs before your juniors. This weakness might be exploited.

m. Fairness and firmness come first, always and every time.

n. Use the right tone, right words, dress and place when you have to exert your authority.

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I admire the courage of the way-farer,
who disdains to set his feet
On the path that is not beset,
With deserts and mountains and streams.

Iqbai

THE ABILITY TO RESPOND

Life is an unending chain of situations and challenges. Each one of us perforce has to make some sort of a response to these situations. Some responses are appropriate, some are not. Appropriate responses produce desired results, inappropriate responses do not do so. A wrong response may even harm and start a chain of embarrassing or damaging reactions. Usually a small failure to respond correctly leads to failures of greater magnitude.

The story of evolution is the story of the ability of some species to make appropriate responses to the changing situations in their environments. The ones that adapted and adjusted, i.e., responded appropriately, survived, and the ones that failed to do so perished. The story of civilization is the story of the ability of human beings to respond correctly to the ever-growing complexity of situations as they arose. Nature does not condone any lapse; it has no favourites. It makes very heavy demands on species and does not allow any let-up. What is true of species is also true of individuals. Real progress can be achieved only by making correct responses at every step. If you fail to rise to the required standard, some one else who can, will take your place.

Personal tragedies and national tragedies more often than not stem from failure to respond appropriately to changing situations. The whole purpose of your education here is to develop your ability to

respond to the situations appropriately, not to any specific situation but to a complex variety of situations that you are likely to face in your life especially as an officer in the Services.

Cadets of the same entry can be different from each other in many respects---in physical strength, in intelligence, in aptitude, in knowledge, and in courage. But none of these differences matters as much as the difference in their ability to respond.

There is no limit to situations and there is no count of the responses that you have to make all the time to meet them. But your success in life and the quality of this success depends on cultivating the ability to make the correct move on the chessboard of life (that you have to play on your own). This condition of doing it on your own, deserves special attention. The best coach in the world may be available to you to help you learn a game; but once the referee blows the whistle, you will have to do all the playing yourself and for yourself.

Similarly all types of learning in the last analysis is a very personal affair. Moreover, there is no end to learning. The older you grow, the more you have to learn. The more important post you hold, the higher your rank, the more complex are the situations that you have to respond to. SO YOUR MIND, YOUR PERSONALITY, YOUR CHARACTER----IN A WORD YOUR ABILITY TO RESPOND SHOULD

ALSO GROW CORRESPONDINGLY. More often than not, it so happens that people only mature physically, but do not attain the social, emotional, moral and intellectual maturity commensurate with their age, position or status. This is the basic cause of most of our troubles.

It is difficult to devise a set of rules for this purpose. All educational efforts are aimed at achieving that end, to enable you to make the correct moves. However, here are some broad guidelines:-

a. LIFE STYLE: Broadly speaking, life style means the pattern of living habits----the daily routine and the spirit behind it.. Each career requires a corresponding way of living or pattern of habits. You have to accept its corresponding life style if you choose a particular career. The life style that has been devised for you is in fact the way of life of a career officer; you cannot afford to reject the Army way of life. If you attempt to do so, you will undermine the superstructure of your education and training.

b. OUTLOOK AND ATTITUDES: You have to be very clear in your mind about your priorities in life-about immediate goals and long-term goals; and be prepared to pay the price for both. You cannot both eat your cake and have it. This is impossible. You must look far into the future, as far ahead as possible and plan your activities accordingly. In case you are unable to forego the immediate pleasure for the sake of real

distant pleasure, you won't be able to make much headway in life. Your attitude matters a great deal. Remember positive attitudes have positive results. Therefore have a burning desire to forge ahead. Muster all your energy to realize the goal you have set yourself.

c. MENTAL MATURITY: The ability to respond involves the whole personality, yet it depends mostly on mental maturity. Mental maturity has vast knowledge and varied experience as its warp and woof. So study widely and learn to think. Not everybody thinks. Collect information like a honey-bee, drop by drop. Organize it into knowledge, then digest it and change it into understanding. Go on doing these three things for a long time, and you will sooner or later develop that rare mental quality called insight.

d. EMOTIONAL STABILITY: Temper is a matter of one's nature. Yet you should see to it that as a leader you do not suffer from lack of emotional stability. Energy is the bed-rock of leadership; enthusiasm is its life-blood. But hypersensitiveness, excitability, and irritability stand in the way of making a correct response. At the root of these emotional handicaps lies nervousness, a feeling of inferiority or lack of emotional stability.

e. SENSE OF HUMOUR: Tension and humour do not go together, just as tension and effective responses do not go together either. A tense man hardly laughs and hardly makes the right move either. Cultivate a

sense of humour. Laugh away minor problems. Geniality will keep your nerves smooth. Indirectly it will help you choose the correct response to a challenging problem.

f. DELAYED RESPONSE OR DELIBERATE RESPONSE: All human beings are creatures of impulse in varying degrees. But young people, like you, are particularly prone to reacting impulsively. To offset that tendency, learn to make a delayed response or deliberate response to complex problems. First think , weigh, calculate, foresee possible consequences of any move, taking into account its pros and cons. Then make the final move and adjust your position to respond to the consequences of that move firmly and boldly.(This principle, however, will not be extended to situations where you would be required to take quick decisions. Your spontaneous responses will be correct if you have succeeded in cultivating correct attitudes).

g. VOICE, WORDS, AND ACCENT: In the end your attention is to be invited to a seemingly minor, but really a significant point. As a leader, you will have to do a lot of talking to the junior cadets on various occasions. Sometimes you are their companion, sometimes a guide, sometimes a friend, and at other times a pure and simple commander----a stern task master and strict disciplinarian. You have to adjust your idiom, expression, voice and tone according to the nature of situation. Correct idiom and tone according to the situation would make your response more effective. In fact, you will be well advised to choose the right dress

and right place for a particular occasion. If tough talking has to be done, do it when you are formally dressed, and do it from the official seat.

Ability to respond correctly is a very complex ability. It is not acquired in a matter of days. It's a life long process. So, start learning your first formal lessons in ability to respond earnestly.

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Life is a whole.
Luck is a whole

Churchill

PERSPECTIVE GAP

As a responsible young leader you should develop a sense of perspective. A lot of grumbling and uncalled-for unjust criticism of those placed above you results from lack of perspective.

For example you receive an order which makes no sense to you. You make a request to your higher-ups, and it is rejected out-right. You are puzzled as to why such a genuine request has been callously turned down. You fret and fulminate, get frustrated and disgusted. The reason is that the perspective or mental vision of your superior is different. The order that looks odd to you as an isolated piece may be an integral part of an administrative frame-work, which is there in your senior's mind. He has in his mind a host of considerations, long range and short range, which are not known to you. One great difference between you and your superior is that when you make a request for any thing your approach is entirely personal. You think it is good and necessary for you as an individual, whereas your superior has to look at your problem from the point of view of the good of the cadet community as a whole. One unfair action may set in motion a whole chain of reactions. What is good for you now may not be in the interest of community as a whole; moreover, if the superior allows the request in one case *(yours)* and disallows in another, this would amount to favouritism, which is sure to arouse deep resentment. He cannot afford to be kind to you alone, less in exceptional

circumstances. Justice comes first and kindness later. So your superior has to look at things from a different angle. He knows that an exception eventually becomes a precedent. He has to look ahead into the future, into your future, and that of the community, and so some times perforce takes unpopular and unpleasant decisions.

An individual, in self-interest may be partial, selfish and short-sighted. The senior has got to be impartial, just, and far-sighted; so your task is to develop a sense of perspective and learn to look at things from an impersonal point of view. Thus you can understand real spirit behind an order and get an insight into the inner working of the senior's mind, reflecting the point of view of the administration.

A lot of unhappiness and ill-will in this world springs from this unfortunate fact that people do not appreciate each other's point of view. They presume things and, without verifying, believe in them.

On the other side, your juniors too have a point of view. They see the privileges you enjoy from a different angle; so you must also understand the point of view of your juniors. Remember that all authority arouses resentment of some sort in those placed below, and the authority of Course-mates arouses jealousy and anxiety, for it makes one conscious of on's own inadequacy or inferiority. Human nature is apt to take the easy way out. Instead of recognizing and appreciating superiority, most people would like either not to accept

it or challenge it. So in understanding your juniors, try to get an insight into the working of their mind; how they look at things, how they tend to react to work and discipline. Try to accommodate them as far as possible. Never provoke them into taking extreme positions. You should have a feeling for their thoughts and emotions, and do not rub them the wrong way. Everybody has his tender spots. Do not touch them all the time. Nagging is the last thing to be resorted to.

However, the most serious challenge to your authority will come from your own rank group. If you are senior to them by virtue of appointment, do not forget that you also belong to the same group. They know you fully well. Even if you are really superior to the whole lot, it will not be psychologically easy for them to accept your superiority. Do not assert yourself too much, but do not acquiesce either. Dealing with your own group calls for a great deal of maturity.

But the fact remains that the leader and the led can never have the same perspective. you as junior cannot fully appreciate the point of view of your senior who can never fully accommodate his juniors, even if he understands their point of view.

So each senior has to play the role of an educator to change the heart of his juniors so that they share his mission and, if possible, his vision. The perspective gap has to be bridged as far as possible.

There is another means of closing the perspective gap, i.e., through faith, confidence and respect. For instance , the Quaid was a genius, a towering personality. Barring a few, the teeming millions could hardly understand or appreciate his political perspective. But they all had immense confidence in him, in his competency, in his integrity and in his leadership. And it worked. You can emulate his example in your own way.

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Science is an instrument for the preservation of Life.
Science is a means of establishing the Self.
Science and art are servants of Life.

Iqbal

THE ART OF GETTING ON

An important part of leadership concerns interpersonal relationships----the art of getting on with people nicely at various planes, in diverse capacities, as a junior, as a senior, as a friend, etc. In this connection, you had better bear in mind the following points:

Let it be plain to you that seniority is relative, not absolute. You are senior to so many and in turn junior to so many. No human being is absolutely senior. There is always someone who is above some one. Secondly, all seniority is a functional arrangement. Similarly all juniority is a matter of administrative convenience. Otherwise all are equal as human beings, as Muslims, and as Pakistanis. No one is superior to the other, except on one count, i.e., goodness *(Taqwa)*. So remember that an appointment or for that matter, any other rank, however high, does not make you superior by itself. It only confers upon you heavier responsibility, a greater opportunity to do good or harm to the people placed under your charge.

Avoid at all costs the overbearing attitude. For a leader, the greatest temptation is to become a blustering bully; resist it. If you ever give in to this temptation, you will never learn to be a leader.

Assertion is one thing, bullying another. Do not mix up the one with the other. Due assertion comes from strength. It presupposes confidence. The one who

is confident and brave will never stoop to the level of terrorizing those who are weak. A bully is really a coward and mentally deficient, whereas a real leader is courageous and mentally sharp.

So one thing that you should never do is bullying and indulging in violence. And another thing that you should never do is losing your temper; such responses do harm and never solve any problem. Self-restraint is the rule to be observed always and everytime.

But self-restraint alone is not enough. It won't take you far. Silence is not enough, it can be frightful. We need music, flowers. A world without flowers and sweet music will not be worth living in. Similarly we need kindness and sympathy. Human beings can put up with pain, but they cannot put up with cold indifference. Human beings of all ages need love and understanding, first and foremost.

As a leader, be gentle in your speech and manners. In tackling disciplinary problems, be tolerant. Give a patient hearing even to minor complaints. It may look like a minor problem to you, but it may be a source of great anxiety to a junior.

Gentle speech is too not enough. Be actively kind to the juniors, especially when they are in distress or suffering from real or imaginary troubles. Youngsters separated from their loving parents unconsciously look for parent substitutes. The staff would tackle that

problem but you should also try to be considerate.

Do not ever make the fatal mistake of favouring one cadet at the cost of the other. It is true that we human beings are creatures of impulse. We have our likes and dislikes. Some junior boys are good workers, obedient and cooperative while others are not only naughty, but even nasty, disrespectful and casual, with offensive manners and way of talking; there might be constant grumblers, collectors of grudges and hoarders of complaints, touchy, over-sensitive; there may be juniors of this kind or that. But be tolerant. Learn to understand everyone. Get on with all and get the best out of each one. That is exactly your task.

Finally, a very precious piece of advice: Good boys and bright boys can look after themselves. Just give them broad guidance and do not bother them and do not bother yourself about them. Likewise do not give too much attention to problem boys either. Keep them within limits; that's all. Let the senior staff deal with them the way they deem fit. Your greatest attention should go to the mediocres, especially to those who are diffident, who lack smartness, who are withdrawing, shy and tongue-tied. Help them to come up by giving them confidence and encouragement. Help them to stand on their own feet. This silent majority deserves your fullest attention.

Being a leader is a great opportunity to learn to be humane. Seize it with both hands. It is a great

adventure too. Take it in that spirit.

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The quality of mercy is not strain'd.
It droppeth as the gentle rain from heaven upon the place beneath;
It is twice blessed.
It blesseth him that gives and him that takes;
'Tis mightiest in the mightiest.

Shakespeare

THE UNPLEASANT PART

Your job has some seemingly unpleasant aspects too. Know them beforehand and be mentally prepared to adjust to them.

There will be demands on your energy and comfort. But that is not all. Since you are going to hold a very responsible position, you will have to bear the brunt if anything that goes wrong in the areas of your responsibility. The authorities will pull you up if any one of your juniors is not up to the mark on parade. If the House or the Company is on inspection and the inspecting officer finds something amiss or below the mark, you will be blamed for the failings of your juniors too; that is the unpleasant part of being in command.

You would also have to put up with the occasional well-placed or even misplaced outbursts of temper from your own seniors. You may have to swallow that also, as your superiors too, in spite of their age, education and status, are human beings. They too have their times of stress and strain, and you may become the scapegoat, sometimes. Do not take it ill; do not think that if they are angry with you on a particular occasion, they will remain angry for ever or that you have lost their confidence, unless of course something serious has taken place.

Yet another sort of unpleasantness and emotional stress will be your lot, when you have to be firm with

your own class fellows. In the process, you may lose their goodwill and friendship, and if they choose to be uncooperative, the situation may strain your nerves, but hold on to the principle of justice.Justice before friendship and eventually you would win; at least your conscience would be satisfied.

These and many other situations, now and later on in other positions of responsibility, are going to confront you in varying intensity. Hence the need to cultivate the courage to face them, the understanding to tackle them.

Dealing with unpleasant and demanding situations will give you real maturity required for successful leadership. Once you accept them as a part of the game, they will cease to irritate or depress you. Creative processes have their moments of stress. Leadership is no exception. It runs its course through ups and downs. Most of the time it means a cross country race rather than a smooth going on beaten tracks. However in the end, there is the honour and satisfaction of achievement. Your position as a leader is going to be a tough bout. But "box on". Come what way.

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METICULOUSNESS

'Meticulous' is an adjective which literally means, 'too careful about small things or details'. Meticulousness means the state of being meticulous; being very careful about minor details.

Meticulousness is vital to success. If you have got to do a job, do it meticulously. You cannot be simply too meticulous about your tasks. The more careful you are, the more you attend to details, the better it is. Meticulousness leads to correctness which coupled with minute details ensures success.

So form a habit, a mental attitude of meticulousness in carrying out even minor, seemingly unimportant tasks. All tasks assigned to you are intended to train you to undertake more complex and difficult tasks in future. The simple leads to the complex, the easy to the difficult , but exactness and meticulousness are a must.

As an appointment-holder, you are a sort of staff officer on a small scale. If now you pick up the mental habit of going into small details, it will help you immensely in the days ahead as a real staff officer, as well as in other walks of life.

By being meticulous and exact, you would also gain confidence in your position and it would also impress your seniors. Seeing your example, your juniors

will be careful in their own work, and by finding you so careful, your seniors would assign you tasks that call for greater responsibility and integrity. The circle is complete. It all started from being very careful about small details of tasks.

Some people do not like meticulousness. Minding the minute details does not appeal to them. They say it is irksome, awfully boring. Well, it will be boring if it is not viewed in the right perspective. Meticulousness is a means to an end; the end is to be able to do great things later on , years after your assignment as an appointment-holder is over. It is the groundwork for producing career officers.

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Life's battles don't always go
To the stronger or faster man;
But soon or late the man who wins
Is the man who thinks he can.

ENTHUSIASM AND ENERGY

A person who is lazy can never become a good officer. Being passively good is not enough either. You must be up and doing. You must be enthusiastic about what you undertake to do and do it earnestly. A leader can only be effective if he goes about his job energetically and puts his heart and soul into his work. If you do not take your task seriously, nobody would take you seriously.

Sloth is one of the seven deadly sins according to the Bible. Being slothful, you can never inspire confidence in your leadership. A bad man who is more energetic and confident will have more followers and will prove a better leader for a bad purpose than a good man who is listless, diffident and indifferent leader of even a good cause.

So enthusiasm is the marrow of leadership. You must have a passion, a moral passion with a passionate faith in your ideal. You must perform your commonplace duties in relation to a great ideal, that of service to Pakistan, to humanity and to Islam. Remember that courage and conviction go together.

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INVESTMENT AND CONSUMPTION

There are two basic concepts of Economics. When you spend some money to produce more money, it is investment, and when you spend some money to satisfy a need or desire which does not produce more money, it is called consumption. A nation is rich and strong if it produces more than what it consumes. Similarly an individual is rich if he produces more than he consumes. Investment precedes production.

At this stage of your career, you have two most important factors of production at your disposal----time and energy and these are perishable goods. It is imperative that you make the most appropriate use of your time and energy. A large number of students are living with you. Even if their energies vary, the amount of time is the same. Which of these boys are going to live fuller, happier and richer lives in future, say, in about twenty years' time? The answer is simple: those who are investing more today will be able to consume more tomorrow. Hence you ought to be very careful about how you use your units of time and energy. Being young you are at the peak of your energy. Let it not flow into unproductive channels.

And now is the opportunity of making the maximum investment of your time and energy in education. At every step, ask this question:" What is the best use of this unit of time and energy" ? 'Am I using it on consumption or on investment" ? For instance, if you

have worked for about ten hours, the time and energy spent on healthy recreation for two hours is, of course, good investment. It will recoup you. The cells of your brain that had been fatigued by intense mental activity will be replaced or repaired by rest and you will be better fitted for another round of sustained hard work. This is also investment. The same applies to the time spent in an afternoon nap of reasonable duration; boys who do not regularly take rest after lunch for some time, may minimize their chances of working harder and longer for the rest of the day.

So even well-earned rest and relaxation is a productive use of time and energy. Do not shy away from recreation, it too is important. But the main thing is that it should be indulged in moderately. What matters is investment, not consumption.

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We are here not to play, to dream to drift
We have hard work to do and loads to lift.
Shun not the struggle, it's God's gift.

SENSE OF PRIORITIES

(From a question-answer session at a Study Circle meeting)

Principal: There is a thought-provoking piece of verses:

Life's battles don't always go,

To the stronger or faster man;

But soon or late the man who wins

Is the man who thinks he can.

No doubt thinking, the will to win, makes a lot of difference. But I have to make another observation which is no less valid. My life long experience of teaching spread over forty years, tells me it is not always bright boys that do well in the Examination Hall or outside.

Q. *Then which ones do better?*

A. More often than not I have seen that the target of academic excellence is better achieved by a category of students of average I.Q. or mental calibre. They also score better on the test of social responsibility.

Q. *What are the characteristics of this category of student? What is the secret of their doing better?*

A. The secret lies in their sense of priorities. The students that have better and stronger sense of priorities do better at all tests, exams, and interviews and other things being equal, it is they who mostly reach the top in their chosen career or profession.

Q. *What do you mean by a sense of priorities?*

A. A student in his teens, particularly in late teens, is pulled in different directions by his passions, psychological pressures, and educational obligations. At that stage, he is a live wire, an over-flowing reservoir of energy. In this state of his body and mind, if he can draw the line between his wants and needs and consequent upon that awareness, is able to place his long term needs in order of their relative value or importance before his immediate and more pressing wants and desires; this process in called setting the priorities right. Mind you, in setting the priorities right, the awareness of ends and means is a vital factor. Once the priorities are set right, a new life style emerges; a new sense of purpose and direction takes control of one's living habits and study habits; discipline ceases to be any problem. In fact, in the life of a purpose-oriented student or G.C., there is no room left for any form of indiscipline, irregularity, casualness or indifference to educational and social obligations. Hard work automatically flows, and concentration comes on its own as there are no tensions, or conflicts inside. As a result of all this, efficiency increases and out-put of work, both quantatively, and qualitatively improves. Hence it is no wonder that his

academic and social performance is exceptionally good.

Q. *Do you mean to say that only the mediocre can develop a sense of priority? Is being bright a handicap?*

A. Not at all. I did not say that. The mentally bright and talented students that are able to develop a sense of priorities, do far batter than their mediocre counterparts because they have the added advantage of superior intellect. When talent is carefully nurtured, the result is simply superb. Those who do exceptionally well in any field of human endeavour, are definitely the ones that are both highly talented and possess an equally high sense of priorities. When I said the mediocres with a high sense of purpose, do very well, I meant to say that the mediocre students who are in majority, need not feel constrained or handicapped by being mediocres. What matters is the sense of priorities which can off-set any shortfall.

Q. *Does temperament play any part in the attainment of academic excellence or social responsibility?*

A. Yes, it does to some extent. It has been observed that the students of balanced disposition and stable temperament concentrate better on studies, can work harder and longer. Consequently they produce better results and prove to be more responsible and dependable. Of course, geniuses are an exception. To sum up, one could say: awareness is all which sets the priorities ught.

READJUSTING HABITS

Any modification in one's life style involves replacement or readjustment of habits. Habits are said to be second nature. Lord Wellington would say, "Habits are ten times nature." Habits are formidable things, not easy to displace or replace. Rejecting them does not help. Wishing to dislodge them would not do. One becomes a helpless toy in the hands of one's own entrenched habits. Personality splits, conflict results and unhappiness overtakes a person caught in the clutches of bad habits. Self-confidence is undermined and academic, social and moral problems accumulate on account of one's inability to get rid of undesirable habits. However, habits can be harnessed. There is no cause for despair if you only use the correct technique.

NATURE OF HABITS

A habit is not a matter of knowledge. Knowing good from bad would not do.

(a) *Habits have a physical basis:* Habits are due to pathways running through nerve centers. Each repetition deepens the pathway. Each subsequent repetition makes it further easier until it becomes automatic. There is nervous compulsion to repeat it without your thinking about it or wanting it.

(b) *Some habits have a psychological basis:* You may not like them in your sober moments; you may even condemn them in day light, but it is possible that

unconsciously they may be linked with your mental conflicts, anxieties, obsessions, fears or perversions. Smoking, stealing, drinking, day-dreaming, vagrancy, vandalism, wilful defiance of discipline, may harden into habits for psychological reasons. In that case psychological approach is needed to tackle the undesirable pattern of habits.

(c) *Habits may have a chemical basis:* if one gets used to introducing into one's body through eating, drinking, puffing or injecting substances that bring about chemical changes in one's blood stream, this sort of habit will be the hardest to counteract. Once this stage is reached, nothing short of clinical treatment will do. All forms of tobacco, codeine, nicotine, preparations and all so-called sedative drugs have a strong habit-forming tendency. They get assimilated straight into the blood and directly affect the nervous system. Their excessive use poses grave dangers to health, character and efficiency. The period below twenty is the proper time to make required adjustment in one's habit patterns.

How best to effect changes in habits is the crucial question. William James, the father of modern psychology, in his monumental work, 'Psychology' has suggested the following approach:

"In the acquisition of a new habit, or the leaving off an old one, we must take care to launch ourselves with as strong and decided an initiative as possible. Accumulate all possible circumstances which shall

reinforce the right motive, put yourself assiduously in conditions that encourage the new way, make engagements incompatible with the old, take a public pledge if the case allows, in short, envelop your resolution with every aid you know. This will give your beginning such a momentum that the temptation to break down will not occur as soon as it otherwise might, and every day during which a breakdown is postponed adds to the chances of its not occurring at all.

The second maxim is: Never suffer an exception to occur, till the new habit is securely rooted in your life.

Each lapse is like letting fall a ball of string which one is carefully winding up; a single slip undoes more than a great many turns will wind again. So do not let a lapse happen.

Continuity of training is the great means of making the nervous act infallibly right.

A third maxim is: Seize the very first possible opportunity to act on every resolution you make, and on every emotional prompting you may exercise in the direction of the habits you aspire to gain. It is not in the moment of their forming, but in the moment of producing motor-effects that resolves and aspirations communicate the new set to the brain.

Eventually readjusting of habits turns out to be a problem of will, will-power. If you have a strong will, you can effect the change better. But unfortunately most bad habits tend to weaken this very power-the nerves you are

going to use to mend the habits. So you start moving in a vicious circle, weak will is not able to break the habit, and the habit in turn further weakens the nerves-the will, and so it goes on. So you had better strengthen your will-power as well.

Will-power is partly a matter of nerves also. Have a look at your health, nutrition, sleep, rest, exercise schedule. See that you do not worry too much or do not subject yourself to constant strain and stress. Take a self-directed course in strengthening the will-power. One useful tip is: Everyday deliberately do or avoid doing small acts which are normal, which you are used to doing or not doing. By repeating this exercise, you will be strengthening your will-power and gaining confidence.

Lastly it may be noted that habits are channels of nervous energy, so while attempting to readjust, provide alternative channels also. Replace the unwanted habit with the wanted one. If you want to stop doing something, start doing something else in its place. Vacuum is not possible.

New habits require new surroundings, new programmes, new activities, new interests and new friends also. You will have strengthened the old habits for not taking proper care.

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Sow an act, reap a habit;
Sow a habit, reap a character.

IN SEARCH OF HAPPINESS

To a large degree happiness depends on a frame of mind, on a habit of thinking. Persons who cultivate a positive outlook can be happy in spite of circumstances that would cause others to be totally unhappy. Every person wants to be happy. But merely wanting to be happy does not make one so. Happiness is not a commodity to be bought or sold. It is not an inherited trait either. It does not depend on riches, status, power or knowledge, though good health and provision of necessities of life are prerequisites. Happiness comes as a by-product of other activities of life. It comes as the reward of creative living. It does not result from making happiness the primary reason for living, but from living unselfishly, amicably and actively.

Sometimes a person becomes unhappy simply because he indulges in discontent. Be resigned to your life's fortunes, good or bad, and be determined to live successfully, happily, even so. Cultivate the habit of happiness and your life will be full of priceless experiences regardless of what comes and goes. You should not, however, use an attitude of resignation as a substitute for accomplishment or as an excuse for doing less than your best.

But each person's life includes certain features that no amount of effort or desire can change. It is most unfortunate when a person allows these unchangeable conditions to interfere with his happiness. Nothing can remove the possibility of disappointment; you have to

develop the habit of focussing your thoughts on life's joys and priceless moments rather than on disappointments.

* * * * *

Individual exists in relation to the community,
alone, he is nothing;
The wave exists in the river
Outside the river, it is nothing.

IQBAL

AVOIDING DEPRESSION

Lack of happiness sometime results from faulty attitudes, negative values and narrowly materialistic outlook on life. Sometimes unhappiness springs from deep-rooted unconscious. mental conflicts, complexes, fears, phobias and anxieties.

But more often than not, occasional or periodic fits of depression and boredom that college students fall a prey to, are usually caused by factors physical in nature. They are as fallow:

1. Insufficient Sleep: It is easier to be at one's best when one possesses an abundance of energy. During sleep one recharges one's nervous battery and replenishes one's store of energy. When one gets plenty of sleep, one feels courageous and enthusiastical.With a sleep deficit, one tends to be downcast and depressed even though things may be moving smoothly.

2. Fatigue: fatigue is more often than not an attitude of mind. It results from a depletion of body's resources both physical and mental. When a person is fatigued, even cherished incentives lose lustre and life appears drab.

There is only one logical remedy of fatigue—to build up vitality. Antidote for fatigue is not inactivity. Some times a change in activity may prove as important in relieving fatigue as absence of exertion. Mental fatigue is relieved by physical activity and weariness of

muscles may be alleviated by the use of brain.

Generally fatigue results from overwork and sleeplessness (usually near or during the examinations).

3. Worry or Anxiety: It consumes nervous energy far too fast and causes depression and listlessness or makes one neurotic, hypersensitive and moody.

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Look into thy own clay for the
Life that is lacking,
The light of another is not worth
Striving for.

IQBAL

CONQUEST OF SUCCESS

Some people indeed are born with personal advantages. Others are handi-capped, some by ill-health or extreme poverty, others by an inattractive appearance or by a could-not-care-less attitude towards worthwhile accomplishments. Many successful persons started out with several handicaps. They have perhaps even capitalized on them, using them as aids to success. Once a person has thus found a way to overcome handicaps, he is well on the road to accomplishment.

KINDS OF SUCCESS: It is hard to define success. In the truest sense of the word that person is successful who lives fully and creatively--who is happy, who finds satisfaction in life and who shares blessings with those around. Not all can achieve the same degree of success. The only true measure of success is the ratio between what we might have been on the one hand, and the thing we have done and the thing we made of ourselves on the other. Success is not measured, in the long run, by the level of person's accomplishments, but by the difference between his starting point in life and his ultimate attainments.

Good heredity and a favourable environment, though they are advantages, do not by themselves ensure success. They only provide a good start in life and, therefore, a person blessed with them, should accomplish more in the long run than a person with many

handicaps. The individual with a strong physique, a pleasing appearance and a good mind may still squander his opportunities and thus be a failure.

Success is measured by how an individual reacts to his circumstances of life--favourably or unfavourably, positively or negatively. Success thus depends, in large measure, upon factors of the mind, principally upon determination to press on towards the goal in spite of hindrances. But these factors reside within the individual and he alone can be aware of their presence or absence. He alone can cultivate or suppress them. He alone is responsible for his success or failure, in the final analysis.

THE NEED FOR INSIGHT: A person must be able to make a fair appraisal of his present circumstances and capabilities. He must objectively list his personal assets and liabilities. It is just as bad for an individual to underestimate his capabilities as to over-estimate them. Many traits and attitudes can handicap a person. Only as one takes honest stock of oneself and then sets about altering one's personality as may be necessary, can one hope to accomplish in life what one would. This task requires insight--a precious characteristic of the normal human mind. The man who carries the best prospects of success is the one who is best acquainted with the strengths and weaknesses of his own nature.

YOUR GOAL MUST BE CLEAR: In addition to having deep insight into one's qualifications, it is

important to decide as early in life as possible on one's long-range goals. The boy who plans to be a scientist can take advantage of all opportunities to improve his knowledge of the subject.

The one who does not keep one's goal clear, is in danger of getting distracted by passing interests or tempted to spend one's time and energy in ways that do not contribute to one's ultimate success.

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The race is not to the swift nor the battle to the strong.

Old Testament

PART II

سلمان
SALMAN SALEEM
PRESENTS

SIXTEEN PERSONALITY FACTORS

Trying to analyse your own personality pattern and that of others around you, is an exercise which is both interesting and useful in ways more than one. Half the battle of effectively dealing with others will be quietly won before hand if you have some idea as to what their personality pattern is.

After years of pains-taking research, the personality psychologists have discovered sixteen personality factors or source traits, each with its own opposite trend, that go into making the personality pattern of an individual. Here is a ready reckoner of the sixteen personality factors which forms the frame-work of modern personality tests.

Factor High Score Description	Factor Low Score Description
1. A+ Out-going	A-.Reserved
2. B+ More Intelligent	B- Less Intelligent
3. C+ Stable	C- Emotional
4. E+ Assertive	E- Submissive
5. F+ Happy-go-lucky	F- Sober
6. G+ Conscientious	G- Expedient
7. H+ Venture-some, bold	H- Shy, fearful
8. I+ Tender-minded	I- Tough-minded
9. L+ Suspicious	l- Trusting
10.M+ Imaginative	M- Practical

11.N+ Shrewd	N- Forthright
12.O+ Apprehensive	O- Placid
13.Q1+Experimenting	Q1-Conservative
14.Q2+Self-sufficient	Q2-group-tied
15.Q3+Controlled	Q3-Casual
16.Q4+Tense	Q4-Relaxed

A detailed description of ten out of sixteen personality factors or source traits in order of power and importance is as under:

1. Adaptable: Flexible; accepts changes of plan easily; satisfied with compromises; is not upset, surprised, baffled, or irritated if things are different from what he expected.	Vs	Rigid: Insists that things be done the way he has always done them; does not adapt his habits and ways of thinking to those of the group; nonplussed if his routine is upset.
2. Emotional: Excitable, cries a lot, shows affection, anger, all emotions, to excess.	Vs	Calm: Stable, shows few signs of emotional excitement of any kind; remains calm even underacts in disputes, dangers, social hilarity etc.

3. Conscientious: Honest; knows what is right and generally does it, even if no one is watching him; does not tell lies or attempt to deceive others; respects others' property.	Vs	Unconscientious: Somewhat unscrupulous; not too careful about the standard of right and wrong where personal desires are concerned; tells lies and is given to little deceits; does not respect others' property.
4. Conventional: Conforms to accepted standards, ways of acting, thinking, dressing, etc; does the proper thing; seems distressed if he finds he is being different.	Vs	Unconventional, eccentric, acts differently from others. Not concerned about wearing the same clothes or doing the same thing as others; has somewhat eccentric interests, attitudes, and ways of behaving; goes his own rather peculiar way.
5. Prone to jealousy: begrudges the achievement of others; upset when others get attention, and demands more for himself; resentful when attention is given to others.	Vs	Not jealous: likes people even if they do better than he does; is not upset when others get attention, but joins in praise.

6. Considerate, polite: deferential to needs of others; considers others' feelings; allows them before him in line, gives them the biggest share, etc.	Vs	Inconsiderate, rude: insolent, defiant, and saucy to elders (in children); ignores feelings of others; gives impression that he goes out of his way to be rude.
7. Quitting: gives up before he has thoroughly finished a job; slipshod; works in fits and starts; easily distracted, led away from main purpose by stray impulses or external difficulties.	Vs	Determined, persevering: sees a job through in spite of difficulties or temptations; strong willed; painstaking and thorough; sticks at anything until he achieves his goal.
8. Tender: governed by sentiment; intuitive; sympathetic; sensitive to the feelings of others; cannot do things if they offend his feelings.	Vs	Tough, hard; governed by fact and necessity rather than sentiment; unsympathetic; does not mind upsetting others if that is what has to be done.
9. Self-effacing: blames himself (or	Vs	Egotistical: blames others whenever

no body) if things go wrong; reluctant to take credit for achievements; does not seem to think of himself as very important or worthwhile.		there is conflict or things go wrong; often brags; quick to take credit when things go right; has a very good opinion of himself.
10.Languid, fatigued, slow: lacks vigour; vague and slow in speech; dawdles, is slow in getting things done.	Vs	Energetic, alert, active; quick, forceful, decisive, full of pep, vigorous, spirited.

Now take a pencils and tick what is true first of all in your own case. "Know thyself" is the oldest and the wisest maxim.

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Self-image

(A dialogue with a Psychologist)

Question. Sir, what is the importance of Self-image?

Answer. Self-image is a major factor in making or unmaking a man's career. It's the key to one's rise or fall. It's at the root of one's happiness or unhappiness. Much depends on one's Self-image. Self-image is the base, the foundation, the moving force of personality.

Question. Isn't the I.Q., the inherent mental ability that counts?

Answer. I.Q does count but it's not the deciding factor. In fact:

> Life's battles don't always go
> To the stronger or faster man
> But soon or late the man who wins
> Is the man, who thinks he can.

It's one's thinking about one's Self,the Self-image, that makes all the difference, not the I.Q nor any other one single factor.

Question. What is exactly the concept of Self-image?

Answer. 'Image' literally means 'mental picture' or

idea. We do thinking in images. For instance, when we talk of a person whom we know intimately, there comes in our mind immediately, an image of his looks, of his physical features and also at the same time there flashes across our mind an image or idea of his 'Self,' of what he is from inside, his character, his personality. We love or hate a person in the light of his or her image in our mind. Similarly every one has two images of himself, one that of his physical form and the other of his 'Self,' of his inner strengths and weaknesses. It is this idea of one's inner 'Self', it is this thinking, this belief about one's limits and limitations, that in modern psychology is called Self-image. The discovery of the personality is the discovery of Self-image. The research says that Self-image is the key to human personality. Change the Self-image and you change the personality. The whole spectrum of attitudes, the whole life-style of a person undergoes a drastic change if his Self-image changes.

Question. Self-images is of how many types?

Answer. Broadly speaking of two types:

a. Positive or high Self-image.
b. Negative or low Self-image.

Question. Which is more effective?

Answer. Self-image, be it good or bad, high or low, positive or negative, is by its very nature very active and effective.It goes on building or destroying the personality all the time. Therefore every care is to be taken by the parents, by the teachers, by the executives and by the Commanders that a positive, not negative Self-image is built-up, for the quality of performance more or less wholly depends on the quality of Self-image. A student with high Self-image is bound to excel at academics, a G. C., an officer with positive Self-image would definitely do better at all Courses and also on the battle field with cannon on right and cannon on left of him. A person with honourable Self-image would always behave honourably. At the root of character is Self-image, the higher the Self-image, the better the character, the better the performance in peace and war.

Question. How is the Self-image made?

Answer. One thing is certain that like the I. Q or temperament, Self-image is not something that a child is born with.

Question. Then how does one get it?

Answer. Mostly from three sources:

a. From his own experiences especially those in early childhood at home and in the

school.

b. From his environment, from the treatment meted out to him; from what others around him, go on suggesting to him about his worth, or capabilities as a person. Social suggestion of this kind or that counts a lot.

c. On the basis of what he has been himself experiencing and what others have been suggesting to him, he himself starts suggesting to his Self---whether he is worthwhile or otherwise.This thinking about one's Self (auto-suggestion), this belief about one's inner limits and limitations, this idea of his 'Self,' is his Self-image. A very significant characteristic of Self-image is that it is Self-motivating, urged by one's Self-image a parson, so to say, compulsively acts out the role set by it. Self-image thus becomes the motivating force behind what a person does and what he does not. A high self-image urges him to go ahead, to undertake great tasks, to meet hughly demanding but equally rewarding challenges. The high Self-image makes him say to himself: I can, I will' and he does. In case of low Self-image, the response is other way round, i.e., in the face of a task, a challenge, an opportunity or a rewarding option, the Self-doubt

makes him think: I can't and he doesn't.

Question. Does the Self-image act consciously or unconsciously?

Answer. Mostly unconsciously.

Question. Why is it so that a positive Self-image makes a man so dynamic, so creative, so energetic, so go-getting, in short, so successful?

Answer. There is a psychological reason behind it. Nothing on earth is greater than human brain (mind) in its potential. Even a genius uses only 10 to 15 percent of his brain power. Each one of us is capable of much greater achievements than what he actually achieves.

Question. What is the role of Self-image in making a man make use of his brain-power?

Answer. The Research says: a high self-image releases the brain power in successive waves of energy; consequently all his faculties, including imagination function better at a higher pitch, so much so that even his bodily resistance increases. Hence a person with a positive Self-image is generally so active and so effective, whereas the low Self-image conversely retards the mental powers, the brain-cells get dried up, therefore, the faculties function at the lowest ebb. The whole body-mind complex suffers from low

voltage of energy.Debility sets in. Depression follows.

Question. Can Self-image be reconstructed?

Answer. Yes, it can be reconstructed.

Question. How?

Answer. The miracle of man is that he can change for better, (and for worse too). If the old emotional scars are removed, if the self-confidence is restored, a new Self-image can emerge and it does emerge. Extend the image and you extend the area of success. A new realistic Self-image gives a person new capabilities, new talents, and turns the failure type personality into success type personality.

Question. Does Self-image affect one's attitudes?

Answer. The Self-image you create for yourself, exerts its influence on all aspects of your life. A person with a positive Self-image is not only more self-confident, he is more tolerant, more flexible, more co-operative, more loving, more sympathetic and less autocratic, less prone to suspicion and jealousy.

Question. Sir, you have talked about the Self-image of individuals, what about the Self-image of a people, of a community, of a nation?

Answer. Yes, the peoples, the communities, the nations too have their respective Self-image. It's pride in their culture, in their history and in their beliefs, that constitutes their Self-image.

Question. Sir, could you sum-up the whole discussion for us, the young people?

Answer. Shakespeare said: Ripeness is all. I would add: 'Self-image is all.'

If you think you are beaten, you are
If you think, you dare not, you don't
If you like to win but you think you can't
It is almost certain, you won't;
If you think you'll lose, you are lost
For out of the world, we find
Success begins with a fellow's will
It's all in the state of mind.

TRUST

Trust begets trust; fear escalates fear. Trust catalyzes all other processes, is contagious, softens our perceptions, breeds trust in others, makes us less dangerous, and is self-fulfilling. Fear and distrust over perceive the danger, trigger defensive behaviour in others, escalate the tension, and are self-fulfilling that is, fear creates the danger.

Trust and fear are keys to understanding persons and social systems. They are primary and catalytic factors in all human living.

When the trust is high, relative to fear, people and systems function well. When fear is high, relative to trust, they break down.

Trust enhances the flow of mind-body-spirit processes. Energy is created and mobilized. All the creative processes of the person or the system are heightened. Feeling and thinking are more focussed and energized. People act in more direct and effective ways. Consciousness is awakened. When trust is high enough, persons and social systems transcend apparent limits discovering new and awesome abilities of which they were previously unaware.

From 'Trust'.
By Dr. Jack Gibb.

YOUR RIVALS AND YOU

There is a verse by Ghalib;

اپنے پہ کر رہا ہوں قیاس اہل دہر کا

All of us tend to think that way. This seems to be human nature. A nice person unwittingly thinks that every body is nice and honest like himself and behaves accordingly, whereas a crook takes the rest of the world as gang of shrewd crooks as he himself is and consequently deals with people on that assumption. Both are in the wrong. However a fair-minded and kind-hearted nice person suffers more and loses more in inter-personal relations than a dishonest but shrewd person does. Why? The reason is obvious. The good man is generally more off the mark in his estlmate than the other. The hard fact is that evil is evil. There is no denying the existence of ill-will, malice, jealousy and even active hostility in this world of imperfect human beings.

.If you are good, honest, talented and hard working or holding some important position now or are likely to rise higher in the future, you are bound to come across four groups of people as follows:

(a) A few who respect and admire you.

(b) Some who compete hard against you, but desist from hitting you below the belt.

(c) A large number of persons jealous of your attainments may consciously or unconsciously try to let you down and might be secretly pleased to see harm coming to you. But they would do so most insidiously while openly professing to be your friends and well-wishers.

(d) A fourth group, small in number, but a dangerous one would be actively hostile to you. Driven by grudge, ill-will and malice against you, would stop at nothing and do their utmost to unnerve you, harass you, if you do not toe their line. They would consistently malign you, blackmail you and accuse you of fantastic vices and malpractices. So whether as a bright student in the college or an occupant of any prestigious position in the civil or the defence services, the problem of facing petty jealousies, rivalries, ill-will, malice, etc will be there, as it has always been there in some form or the other.

Because evil is as much a reality as good; you must take account of it. You must be conscious of its presence and its designs. There are scores of good people but by and large they are only passively good. However you would not find a crook who is passively

bad. He will always be up and doing, active, assertive, pushing, designing, scheming the whole time. Beware of him. Being good does not mean to be ineffective and stupid. The Holy Prophet has said: "A believer is not stung twice from the same hole." Why should an honest person be so weak, apologetic, docile or spineless that some unscrupulous fellow can give him worried days and sleepless nights? There is no earthly justification for that. But in actual life it has been often observed that an honest person, more often than not, is either taken unawares when confronted with evil or fails to cope with it, which in fact means failure of personality. Some people do very well in comparatively less responsible positions. By their hard work, devotion to duty, integrity, knowledge, and professional competence, they immensely impress their superiors. But when they are given a position of prestige and power, and the storms of opposition start threatening them, they are not able to hold their own. They cannot weather the storm. On discovering that some people bear ill-will towards them and are intent on harming them, they feel frustrated and depressed and endure intense mental strain and emotional distress. This inevitably affects their efficiency too.

Let us analyse the situation step by step. Why does an honest fellow feel dismayed and frustrated? The reason may be his simplicity or naivete. He feels that since he does not indulge in spying and maligning and does not wilfully try to harm anyone, why should anybody else be inimical to him. This is very simple

logic. But the world is mostly inhabited by human beings that are the creatures of impulse. Even the conduct of the best of us is not always governed by logic and reason. Human behaviour is mostly coloured by unreasonable emotions. prejudices and irrational fears. This fact has to be kept constantly in view where as the honest and straightforward people tend to overlook it. What is alien to their own nature, they presume to be alien to others' nature also! It is admittedly difficult to understand people who are qualitatively different from you, in values and in ways of thinking and feeling.

This point brings us to another handicap from which well-meaning people suffer due to their upright upbringing and education, which does not prepare them beforehand to tackle the problem of evil in practical life. They are blessed with well-adjusted parents, fair-minded teachers and good-natured play-mates and friends. Their reading material and contacts with the media of information have often been controlled. As a result of this protected environment they have not come into contact with evil nor developed immunity against it. If the players are going to play their final match on a rough ground and in foul weather, let them have a fore-taste of it when they are being trained for the final round. The moral is that education must prepare the pupils for playing the game of life in all kinds of weather and on all sorts of grounds and teach them how to fight evil when it comes their way.

Next is the problem of evil itself. Why do so

many people behave so badly, dishonestly and maliciously as they do? It is a complex question. There are socio-economic reasons for it. In a capitalistic society, there is a premium on personal profit-motive of life. Ruthless competition at the inter-personal level is only an offshoot of a philosophy of life which is fast eroding traditional stabilizing social values and fundamental goals of life as embodied in the ideology of Islam.

Let us approach this problem from a scientific angle. The great law of biology is self-centredness in the struggle for self-preservation. Somehow, very early in the process of evolution, the most primitive living organism, the warring selfish entities, called the cells learned that if they combined to form a more complex organism, they would be better off. Somehow they worked out mutually cooperative rules. Each cell was serving its own purpose, which was to keep on existing; but each was also serving the purpose of the other. Thus cooperativeness ensured the continued existence of each organism. The principle of altruistic selfishness came into being.

Great laws work at all levels. There seems to be a natural self-centredness in human beings too. Each of us, as an organism, is impelled to preserve its identity at all costs. However if in human society, this built-in selfishness is not modified or controlled, it leads to dangerous social consequences and is detrimental to progress as a whole. Selfishness is eventually self-

defeating. It isolates the organism, generates fear, hate and hostility to the detriment of the whole community. It is a pity that what cells have learnt, man has not fully learnt so far. Till such time as all of us really learn to cooperate and learn to cultivate good-will for all and malice for none, the problem of evil will be there and has to be tackled as best as we can. The following suggestions may be helpful:

(a) Exceptional intelligence and talents, superior attainments and prestigious positions are bound to arouse petty jealousies and rivalries amongst evil-minded people around you. Do not give them undue importance, learn to live with them. It is a part of the game. Above all learn to be modest and humble i.e., adopt a low profile. An overbearing or even highbrow attitude fuels jealousies and arouses hostility. If you have anything superior about you, be genuinely grateful to God and do not make a show of it. It is His gift to you; hence be kind to His less-gifted creatures. If you are genuinely kind and helpful and self-denying, most of your companions would cling to you as grapes cling to a stem.

(b) But it still leaves you with the problem of dealing with malice and ill-will of some of your course-mates or colleagues and of those who actively dislike you for one reason or the other. Liking and disliking is a mental

activity. Try to understand the behavior of those who intensely dislike you. Why do they do so? What is their motive behind hating you, behind trying to harm you? Analyse their behaviour as well as your own, objectively. Are you quite sure, that so and so really dislikes you? Have you any tangible proof of his hostility could it not be a case of sheer misunderstanding? Is there anything in your own behaviour and attitude which annoys him or others at the interpersonal level? If after exploring the answers to these questions, you are sure that it is a case of ill-will, pure and simple, then stick to your principles and do not compromise. A policy of appeasement would not help. It would be taken as a sign of weakness and would encourage further intransigence. Steadfastly face the situation but do not provoke your ill-wishers nor aggravate the situation.

Fierce opposition is not without a silver lining. According to Iqbal even hostility has its positive aspects. In the first place, it is a clear proof that you are doing your task honestly. Hence strong opposition from vested quarters is but natural.

In his long Persian poem -'Secrets of Self'- Iqbal has touched upon this point in the form of a story. Once a young man from the city of Maro called on the great saint, Ali Hajveri, and complained of cruelties that his

enemies had inflicted upon him. He said: "I am surrounded by ruthless enemies. My life is like that of a glass amidst stones. Teach me the way, O saint, to live amongst enemies. "Hazrat Hajveri replied: "Get rid of the fear of enemies. You are a sleeping power; wake up. When the stone thinks itself glass it becomes glass and gets broken". Your enemy is in a way your friend. His presence is a source of excitement in your life. The one who knows the secrets of Self takes one's powerful enemy as a boon from God. An enemy is as essential for you to bring out the best in you as the rain is for a farmer's harvest. He spurs you into action, urges you to make further advancement.

Iqbal believes in the philosophy of struggle. Hence he has highlighted the beneficial role of opposition engineered by an enemy.

Similarly in one of his essays in 'Tahzibul Akhlaque', Sir Syed Ahmad Khan, too, has highlighted the useful role played by our enemies. He states that our enemies in fact do us a favour. They criticize our failures and shortcomings outspokenly which our friends and sympathizers hardly do. Our enemy is wilfully out to expose our weak points. Of course, he exaggerates, but what he says may be true in substance. He keeps us on our toes. He makes us cautious and careful. He does not let us relax. Sir Syed also quotes the Greek historian, Plutarch, on the advantages of enmity.

So the essence of this long discussion is that

jealous opposition and hostility are inseparable from the life's game. Evil is very much there in the world. Hard working honest people like all incumbents in positions of authority, had better take a serious note of this unpleasant reality, and be mentally prepared to face it boldly and intelligently. But they should not be obsessed with the idea of hostility either. They should not allow such negative things warp their outlook on life. Let good people be wise and strong as well.

PART III

سلمان
SALMAN SALEEM
PRESENTS

TO THE GCs

REMEMBER: You soldier youths, who are thus in all ways the hope of your country; or must be, if she have any hope: remember that your fitness for all future trust depends upon what you are.No good soldier in his old age, was ever careless or indolent in his youth. Many a giddy and thoughtless boy has become a good bishop or a good lawyer, or a good merchant; but no such one ever became a good General. I challenge you, in all history, to find a record of a good soldier who was not grave and earnest in his youth. And, in general, I have no patience with people who talk about "the thoughtlessness of youth" indulgently. I had infinitely rather hear of thoughtless old age, and the indulgence due to that. When a man has done his work, and nothing can any way be materially altered in his fate, let him forget his toil, and jest with his fate, if he will; but what excuse can you find for wilfulness of thought, at the very time, when every crisis of future fortune hangs on you decisions. A youth thoughtless! when all the happiness of his home for ever depends on the challenges, or the passions, of an hour! A youth thoughtless! when the career of all his days depends on the opportunity of a moment! A youth thoughtless! when his every act is a foundation stone of future conduct, and every imagination a fountain of life or death! Be thoughtless in any after years, rather than now, though, indeed, there is only one place where a man may be nobly thoughtless, his death-bed. No thinking should ever be left to be done there.

Having, then, resolved that you will not waste recklessly, but earnestly, use these early days of yours; remember that all the duties of her children to England may be summed in two words-----industry, and honour. I say, first, industry, for it is in this that soldier youth are especially tempted to fail. Yet, surely, there is no reason, because your life may possibly or probably be shorter than other men's that you should therefore waste more recklessly the portion of it that is granted you; neither do the duties of your profession, which require you to keep your bodies strong, in any way involve the keeping of your minds weak. So far from that, the experience, the hardship, and the activity of a soldier's life render his powers of thought more accurate than those of other men and while, for others all knowledge is often little more than a means of amusement, there is no form of science which a soldier may not at some time or other find bearing on business of life and death. A young mathematician may be excused for languor in studying curves to be described only with a pencil, but nor those which are to be described with a rocket. Your knowledge of a wholesome herb may involve the feeding of an army and acquaintance with an obscure point of geography, the success of a campaign. Never waste an instant's time, therefore; the sin of idleness is a thousand-fold greater in you than in other youth; for fates of those who will one day be under your command hang upon your knowledge; lost moments now will be lost lives then, and every instant which you carelessly take for play, you buy with blood.......

First, then, by industry you must fulfil your vow to your country; but all industry and earnestness will be useless unless they are consecrated by your resolution to be in all things men of honour; not honour in the common sense only, but in the highest. Rest on the force of the two main words in the great verse, "integer vitae, scelerisque purue," You have vowed your life to England; give it to her wholly; a bright, stainless, perfect life-a knightly life.

From
John Rukin's Convocation Address
at the Royal Naval Academy Woolwich

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Danger tests one's strength and capacity
And is the touch-stone of the powers of the
mind and the body.

IQBAL

A SOLDIER'S LETTER TO HIS SON

Brig M. Rafique

Chairman Governor's
Inspection Team
34 Minto Road Dacca
2 Mar. 1971.

My dear sonny,

Please accept my very heartiest congratulations on the success God has granted you as a result of your hard labour. I am the happiest father to see you settled in your major phase of life. I am all the more happy you have got your first choice for 19 Punjab Regiment. At this stage I want to give you some guide-lines from my experience but since it is not possible to do so in a letter, we shall wait until I return to West Pakistan. In the meantime, here are some important points you may like to think over. You have chosen the most honourable and the most responsible profession that a man can have in his life, honourable because this profession can at any time ask you to sacrifice your life in the cause of your God, your country or your duty. No other profession calls for this sacrifice. It is responsible because you as an officer will have the lives of your men entrusted to you in battle. On your professional efficiency, your character and your personal example, will depend whether these wonderful men win battles and laurels for you, or lose battles and get killed. In other words in this profession you are not dealing with material things but with human life. As a coy comd,which is an officer's first command,

you will have over one hundred lives which will be at your mercy. How well you learn to handle them in peace time, and also how much respect they have for you in peace time, will depend what success you achieve in war with them. You do not have to wait for a war to see the result of your leadership; they become visible quite quickly in peace time. If you are a good leader your men will respect you in peace time also and this respect can be seen by the way they willingly exert themselves in all tasks that you assign them. In such men you see their pride reflected in their turn out, saluting, marching, and in their inter-coy competitions; in fact in everything they do both in and out-side the unit lines; more so the latter when they are on their own without any supervision. If you have achieved the standard of trg where your men will work equally smartly and well when they are not being supervised then you can rest assured that your leadership is effective and your men really trust you, have faith in you and your professional ability, and have the affection for you to do what is right and not let you down at any cost- such men will follow you and face death cheerfully, on your orders, when the time comes. You are fortunate to have got a good bn. I have tested it in operations, besides trg, games and other competitions during my period of command and I can assure you that 19 Punjab was second to none. However, let me warn you that good bns take a long time to make through the efforts of the officers, JCOs and NCOs but they can quickly lose their form if the leadership fails or weakens. You will find good and bad officers in every bn but as long as, generally speaking, they are all working

as a team with good of the bn at heart you will have a good bn. What do the men like in their officer? Honesty and truthfulness. Do not ever say what you do not mean or cannot implement; justice and fair play-every individual in your comd must get his due share of work and play irrespective of colour, creed, or where he comes from etc. Have genuine sincerity and affection for your men. If any one of them has any problems, official or personal, it is your duty to know them and try to solve them. If you cannot, be frank and sympathetically explain to him why you cannot. Set a high standard of personal example yourself and exact the same from them- always be prepared to do yourself what you expect your men to do. Most men will take your advice and correct themselves if they have love, affection and trust in your sincerity. Punishment in a formal manner must only be resorted to as a last resort when you have tried every other method. If you cannot avoid punishment then be just and firm and give a good dose of punishment so that the men know that although you are kind-hearted and sympathetic and are prepared to correct through guidance, you will not tolerate the one who does not respond to guidance and kindness. Visit your men and talk to them off parade - you will know them better individually and quicker this way. But at the same time maintain your distance and your respect. They expect you to remain an officer in their image and not become a sepoy - friendliness, yes, but not familiarity, which as the saying goes, breeds contempt. And of course, there is your professional ability. No officer, irrespective of qualities of head and heart, will continue

to command the respect and confidence of his men if he does not know his job and cannot give quick and sound decisions on problems that face him. The profession of arms is a continuously changing profession not in fundamentals or basics but in details which affect tactics, etc. A good officer has to keep abreast of all the latest developments having first had a firm foundation in the basics. Your trg at the PMA was just an elementary introduction to the Army. Your real trg starts now. You will have to educate yourself every day through your own efforts. Handling and leading men is a fascinating job and hobby, if you are keen and watchful you will be learning each day - from the good individuals what should be and can be and from the bad individuals what should not and cannot be done. Make a rule to keep your eyes open and your mind open to absorb all that is good and shun all that is unbecoming of a gentleman. Dishonourable acts like lying, cheeting etc have no place in the life of an officer and are the quickest way to his losing respect with his men. One must remain simple, honest and straight-forward and solidly stand by what is right in the eyes of God and in your own heart and mind - your own heart and mind are the best guides you have in life, learn to consult them and act on their advice, keeping faith in God and God alone. Temptations will come your way all the time. If you shun them with the contempt they deserve, you are on the right path, if you fall a prey to them, you are lost and are no better than most of those we find around us these days. The decision and the choice can only be yours and no one else's as to which path you follow. The greatest and the most

valuable possession in life is self-respect. It must be jealously guarded because it is so easy to lose it; one dishonorable act and it is gone; never to come back again. People will respect you only as long as you respect yourself. Be very careful not to lose this priceless and irretrievable gift from God - self respect. In our profession without this quality one cannot command the respect of his subordinates. I have laboured on this point because it is the key to leadership. Nay, indeed key to life itself. In guiding your destiny, do not look at others but at yourself and your God. If you do so, I can tell you confidently that you have all the basic traits that are needed for good leadership and I have my hopes and my prayers that if you continue to develop them on the lines I have briefly indicated, you will, Inshallah, make a good officer and a success in the life here and in the life hereafter. A soldier's life has to be one of Self-discipline----a discipline imposed from within his self rather than by someone else from outside. If you want your men to obey your orders you have to show them that you can also obey the orders of your seniors. This chain of comd can only be effective if orders are obeyed implicitly by everyone at every level. You can have your say when you are given an opportunity to do so but if the decision given finally is against what you have proposed, you must accept it without further comment and act as directed by your superior. Then there is no further room for argument or suggestion or a long face. For this early stage of an officer's career, there is a good old saying and a true one: 'A young officer is seen but not heard' in other words: hear and see and learn from

your superiors but do not start teaching them. The time for speaking up more and more will come as you gain experience and rank in years to come when you will have other junior officers under your command to guide and teach. I know that all those who served under me in 19 Punajb Regiment will expect a very high standard from you because I always expected a high standard from them. I also know that God willing, you will never belie their expectations by failing them, your standard will Inshallah, in due course be higher than the one set by me. God be with you and may He grant ever increasing success in your career and in life. More when we meet and continue this discussion.

With lots of love
from
Dad

Brig Mohammad Rafique, a war veteran, and former Principal of Military College Jhelum and Lawrence College Ghoragali, wrote this letter to his son, 2 /Lt Riazul Haque (now a Lt Col) soon after his obtaining the commission in the Army.

A SOLDIER'S PRAYER FOR HIS SON
BY
GEN. MACARTHUR

Build me a son, O Lord,
Who will be strong enough to know when he is weak,
Brave enough to face himself when afraid;
One who will be proud and unbending in honest defeat,
A son who will know Thee and that to know himself is the foundation stone of knowledge.
Lead him, I pray, not in the path of ease and comfort,
But under the stress and spur of difficulties and challenges.
Let him learn to stand up in the storm,
Let him learn compassion for those who fail.
Build me a son whose heart will be clear,
Whose goal will be high,
A son who will master himself before he seeks to master other men,
One who will reach into the future, yet never forget the past.
And after all these things are his,
Add, I pray, enough of a sense of humour,
So that he may always be serious yet never take himself too seriously.

Give him humility,
The simplicity of true greatness,
The open mind of true wisdom,
And the meekness of true strength.

Then I, his father, will dare to whisper,
"I have not lived in vain"

PART IV

سلمان
SALMAN SALEEM
PRESENTS

IF

If you can keep your head when all about you
Are losing theirs and blaming it on you;
If you can trust yourself when all men doubt you,
But make allowance for their doubting too.

If you can wait and not be tired by waiting
Or being lied about, don't deal in lies,
Or being hated don't give way to hating,
And yet don't look too good, nor talk too wise.

If you can dream and not make dreams your master,
If you can think and not make thoughts your aim;
If you can meet with Triumph and Disaster,
And treat these two imposters just the same.

If you can bear to hear the truth you've spoken
Twisted by knaves to make a trap for fools,
Or watch the things you gave your life to broken,
And stoop and build 'em up with worn-out tools.

If you can make one heap of all your winnings
And risk it on one turn of pitch-and-toss;
And lose, and start again at your beginnings
And never breathe a word about your loss.

If you can force your heart and nerve and sinew
To serve your turn long after they are gone,
And so hold on when there is nothing in you,
Except the will which says to them: "Hold on"!

If you can talk with crowds and keep your virtue,
Or walk with kings, nor lose the common touch,
If neither foes nor loving friends can hurt you,
If all men count with you, but none too much.

If you can fill the unforgiving minute,
With sixty seconds' distance run.
Yours is the Earth and everything that's in it,
And, which is more, you'll be a MAN, my son!

Rudyard Kipling

FROM A FATHER TO HIS SON

My dear
Always remember
For
Every enemy
There
Is
A friend.

In school
It
Is
Far more honourable
To fail
Than
To cheat.

I want you
To realize early
That
The bullies
Are the easiest
To lick.

I want you
To learn
To be
Gentle
With the gentle
And tough
With the tough.

I want you
To learn
How to laugh
When
You are
Sad.

I want to tell you
There
Is
No shame
In
Tears.

Remember
Me dear!
A dollar
Earned
Is of far more value
Than five found.

I want you
To learn
How to scoff
At cynics
And
Beware

Of too much
Sweetness
As well

I want you
To have faith
In your
Own ideas
Even if
Every one tells
You
That
They are wrong.

I want you
To steer
Yourself
Away from envy
If you can.

I want you
To learn
To lose
And
Also enjoy
Winning.

I want you
To have
Strength
Not to follow
The crowd.

My advice
To you
Is
Learn
To filter
All you hear
On a screen of truth
And
Take only
The good
That comes through.

I want you
To always have
The sublime faith
In yourself
Because
It is only then
You will have
Faith
In mankind.

By all means
Read books
As many as you can
But
Do have
Some
Quiet time

To ponder over
The eternal mystery
Of
Birds in the sky
Bees in the sun
And
Flowers on green hill-side.

I want you
To realize
Only
The test of fire
Makes
Fine steel.

I want you
To have courage
To be impatient
When
It is called far
But
Have
Patience
To be brave.

I want to tell you
By all means
Sell
Your brain and brawn
When it comes to
But
Never
Put a price tag
On your
Heart and soul.

Adapted from a letter
of Abraham Lincoln
written to his
son's teacher

A PRAYER

O, God!
Give me courage
To face the truth
However unpleasant.

O, God!
Give me courage
To own
My mistkes
And
Face the consequences
Like a MAN.

It's far better
To suffer
Once
And
Live therefter,
With honour and dignity
In one's own eyes
And
In the eyes of the world at
Large
Than
To behave
Dishonourably
Like a coward
To save one's skin
For the time being
And thereby
Live
In the shadow of shame
For the rest of life
And
Moreover
In the long run
Lose the career
As well.

O, God!
Give me courage

Not to lose head
Nor
Heart
When
Suddenly
The horizon gets dark
The cherished plans
collapse
Unexpected problems
appear from no where
And
All seems to have been
lost in one stroke.

O, God!
Give me courage
Not to lose patience
When
Pressures pile up
From right and left.

O, God!
Give me courage
And light
Not to lose faith
Nor
In
Myself
Nor
My dear God!
In
YOU
Never! Never!

PATIENCE

Shakespeare
In
King Lear
Says
'Ripeness is all'
So it is
And
The hard core
Of
Ripeness
Is
Patience
That paves the way
For
A promising career.

There is
A Chinese proverb:
'Patience wins'.
It does
For
Patience
Is
The strongest weapon.

O, God!
Give me patience
More and more of it
As
I have
To win battles
(All types of them)
That lie
Ahead of me
In years to come.
Of all the challenges
That
Man faces in his life
The most demanding
One
Is
That
Of
Inter-personal relations
That is
How to get on
With the people
Be they
The near and dear ones
At home
Or
The others in the world
At large
The answer lies
In
Patience
It is
Patience

That sustains
All human relations.

O, God!
Give me patience
More and more of it
So that
I could meet that
Challenge
And
Thereby live
Happily
Effectively
And healthily too.

Patience and understanding
Go together
O, God!
Give me understanding
More and more of it
So that
I could live
With
My own
Failures and failings
Limits and limitations
And
With those of others
Patiently.

Patience and faith
Go together
O, God!
Give me faith
In
My
'Self'
And
Above all
In
You
My dear God!
In You
And
In
Your Providence
And
In
Your
All-pervading
Graciousness.

IMPATIENCE

Impatience
More often than not
Leads
To
Hasty decisions.

O, God!
Save me
From
The damage
From
The embarrassment
That
Hasty
Impulsive decisions
Do
Invariably
Cause.

Impatience
More often than not
Provokes
Out-bursts of temper
And
Outbursts of temper
Never
Resolve any issue
On the contrary,
Without fail
Leave
The situation
Worse
Much worse
Than before
Impatience
Like a bull in a Chinashop
Destroys
Life-long relations
Most fondly nurtured,
Very promising careers
Pains-takingly built over
the years
And
Rare opportunities
In
One
Go
That
No amount of tears
Shed with deep
repenatance
And
No amount of apologies
However sincere
Can
Ever
Undo.

O God!
Give me strength
And light
Not to give in
To
Impatience
That
Like a bull in a
Chinashop
Destroys
Life-long relations
Most fondly nurtured,
Very promising careers
Pains-takingly built over
the years
And
Rare opportunities
In
One
Go
That
No amount of regrets
However genuine
No amount of tears
Shed with deep repentance
And
No amount of apologies
However sincere
Can
Ever
Undo.

Climb the Hill

Climb the hill
My dear
Future builder of Pakistan!
Climb the hill
With a will
To reach the top
And
Onto the top of the hill
You'll reach
If you only so will
Climb the hill
My dear
Future pillar of Pakistan!
Climb the hill
Though
Oft you may stumble
Never be downcast
Be up
On your feet
With courage and hope
To reach the top
And

Exert harder
To stay at the top
Remember
My dear
Future protector of Pakistan!
Remember!
Progress and problems are the twins
Born together
They always go together
The bigger the challenge
The heavier the odds
The greater the rewards
Yes, my dear
Greater the rewards too!
Go on plodding
My dear
Future hope of Pakistan!
Go on plodding
Inch ahead
Every day
Firmly and steadily
However
Weary the way

Climb the hill
My dear
Future pride of Pakistan
Climb the hill
With a will
To reach the top
Never stop
For a while
Never look back
For a moment
Always
Look forward
And look
Beyond the hill
As well.

Go on toiling
My dear
Future Jinnah of Pakistan!
Go on toiling
Day in and day out
With a will
To reach the top
And

Struggle relentlessly
To stay at the top

ليس الانسان الاما سعىٰ
ليس الانسان الاما سعىٰ

One gets what one strives for
One gets what one strives for.

BEWARE

Beware
Of that
Arch enemy of man
The Self-doubt
That
Attacks you from inside
Pulling your front-line defences to pieces
And
Snatching away
Your main weapon
The self-confidence
From you,
Leaves you
Exposed
To the weakest of your enemies
From outside.

Beware
Of that arch enemy of man
Called
Self-doubt
That
Takes away from you
Your
Will to fight
Your
Will to win
And
The courage

To face the odds
And thus
Gets you
Beaten
Before the battle begins.

Beware
My dear!

Beware
Of that arch enemy of yours
The
Self-doubt!

WHEN YOU FIND

When
You find
Things difficult
And
Times hard

When
You find
Your best hopes
Failing you
And the
Best plans .
Falling apart

When
You find
Sel-doubt
Like a grey-hound
Chasing you
Around

Don't lose heart
Nor hope
My dear!

Have faith
In
Almighty Allah
Have faith

In
Your own
Self
And with
I can, I will
Plunge
Headlong!

NATIONAL ANTHEM

(An English Version)

Blessed be thou sacred land,
Happy be thou beautious realm,
Thou symbol of high resolve,
Land of Pakistan.
Blissful be thou citadel of faith,
The might of brother-hood of man,
May nation, country and state,
Shine in glory everlasting,
Blessed be the goal of ambition,
Our flag of crescent and star,
Guide to progress and perfection,
Interpreter of the past, glory of
The present, inspiration of our future,
Symbol of Almighty's protection.